1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4



763 of Tra'd ibn Sattam. Tears ran down the children's faces, but they bit their lips. Now our adventures were related, to the accompaniment of the free comments of the company. With incredible self-mastery, Faris, marked by death, sought to hide his sufferings and take part in the general conversation, which ran on and on. Every little detail of the fighting was threshed out in cold blood, and Faris's inevitable fate was discussed with (to anyone of the Western world) cruel disregard of his feelings.

This discussion lasted two hours. When the company finally rose, Faris also tried to get up; but a severe hæmorrhage threw him back on his couch, and he 763 fainted. His mother was sent for. When he came to, she 593 was kneeling at his side, with his hands in hers; and one could see she was hungering for a look from him. "My son!" she whispered, and kissed him, her face streaming with tears.

When Faris's still-wandering eyes saw her so convulsed with grief, his face quivered. "Who is this woman?" he said, propping himself on his elbow. "Take her away! I don't know her."

The slaves looked at one another uncertainly.

"Take her outside!" Faris called to them again. Then I took the poor woman by the arm and, with some words of consolation, led her from the tent. But at the entrance of the tent she wrenched herself from me, ran [782] back and threw herself at Faris's feet. With both hands she gathered dust from the ground and poured it on her head and cried to God to preserve her son.

Faris touched her bent head and said:

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"Go, Mother! God will give thee strength. I would have only happy faces about me. Nay, have I lived in order to be afraid of death?" 763 593

He motioned to me to lead his mother away.

When I came out of the woman's tent, a rider on a sorrel horse came galloping from another camp at the lower end of the valley and I waited. It was Tuëma, as I had thought. 763

Her whole body trembled and her voice was choked with tears. I tried to calm her and told her of what had passed between Faris and his mother. At this she pulled herself together and kissed my hands and pressed them to her wet eyes.

"What shall I do, Aziz?" she asked.

"Make his last hours cheerful, Tuëma. Show him that you are happy. That is all."

"Go thou before me," she begged, and tried to smile; but the tears rolled down her cheeks.

"Go before me," she repeated. "I want first to dispel the cloud from my eyes."

It had been decided that the marriage of Faris and Tuëma should take place that very evening. He had been inquiring after her with growing impatience. When I told him the glad news that Tuëma had come and would be with him at any moment, he begged first to see his mother again.

I went myself to the women's quarters to bring her. Her grief had made her a frail wraithlike creature: she walked with uncertain steps, but was more composed. She knelt down by Faris's couch. He put his arms round his beloved mother, and hugged her to his breast. Tears

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an attack) this (month) just passed, wilt surely save us also in that which is now beginning. *Jâ helâl jâ sajjed jâ sa'id jâ 'azz al-helâl jâ-lli fakkejtna bha-lli zell tafekkna bhalli hell.*" 821

The Rwala never know positively how many nights old the new moon is. When discussing this they fall to quarreling and then have to believe what the older and more experienced say about it. But from generation to generation the confidence in the elders is on the wane. The young men are too clever and heed neither the advice nor the hints of their parents; whereat an old father thus complains to his son: "My son, there will come a disobedient generation, which will claim of (the first night of) the moon that it is already two nights old; *jâ wledi jeṭla' ǧîlen wâni jeḳûl lal-helâl eben ṭâni.*" An old neighbor of his adds: "A perverse generation is coming; if thou invitest them to feast, they will never find enough to drink or eat; if thou raisest thy war cry for help, they will not come; *jeṭla' ǧîl medfa' ilja 'azzemteh mâ jarwa' w-mâ ješba' w-ilja naḥejteh mâ jefza'.*" [593]

The Bedouin is most happy from the eighth to the eighteenth night, for the moon in that period is still alive at sunrise, *taṭla' aš-šams w-al-ḳamar ḥajj.* These nights are called the white, *lejâl al-bîẓ.* The Bedouin cannot then be discovered from afar, nor suddenly attacked from near by, as he sees farther than the rifle would carry. Beginning with the eighth night he can sleep easily; from the tenth onwards, he need not drive together the camels which lie here and there around his tent; *lejlet ṭemân nim bamân w-lejlet 'ašar lâ tarodd an-našar.* In these nights the fire of a lonely traveler can be left burning; on war expeditions no lantern is needed to show the way — what wonder then that the grown youth wishes: "I would that the night were always bright moonlight, the depression always freshly green, and that I might live on, growing neither younger nor older; *abṛi enna-l-lejl aḳmar w-ar-rowẓ aḫḍar w-ana ḥajj lâ azṛar w-lâ akbar.*"

But after the eighteenth night trouble begins. Thieves prowl around, hostile troops ride through the region, the smallest fire can be seen from a great distance, and danger threatens from both near and far. Therefore the warning is heard over and over again: "The twentieth night! Guard thy property, wretch! *lejlet 'ašrin eḥfaẓ mâlak jâ maskîn.*" The darkness of the night fills the wakeful with terror, and they cry out: "God save us from the evil of the darkness and of those

The Rwala usually have only one woman in a tent, seldom
595 two, and very rarely three. A young Rwejli almost always
593 marries a girl whom he loves, and remains faithful to his
837 young wife till the sixth or seventh month of her pregnancy. Then his love cools and in many cases he begins to look for another girl or divorced woman whom he also marries, unless he is setting out on a raid. If the latter is of several weeks' duration and he comes back exhausted, he desires no new marriage and waits for his wife's confinement. If she bears a boy, the young father is so happy that he clings to her again and banishes the thought of all others from his mind. If the wife behaves with sense, keeps the tent in order, can cook cleanly, is not strongheaded and quarrelsome, the husband often remains faithful to her all his life.

## PLURALITY OF WIVES

595 In case a husband is not fully satisfied with his first wife, he generally takes a second one. The first wife in the beginning is much displeased with her new companion or neighbor—*ǧârti*, as she calls her—and abuses her to the best of her ability. "Why didst thou come to me? Couldst thou find no one but my man? O thou daughter of So and So! O thou cursed in both thy parents! *Lêh ǧîtini mâ laẖejti ṛejr ǧowzi enti jâ bint flân jâ mal'ûnet wâlidejn.*" However, the resistance put up by the first wife is, as a rule, not of long duration. In a comparatively short time peace is concluded by the women and they live together like sisters.

When a man has two wives, each cooks for him a day in turn, and on that day he usually eats and sleeps with her. Such is the woman's right, *ḥakkaha*, which nobody is allowed to violate. If he sees that his wife is dissatisfied, the man asks: "What art thou angry about? I have not infringed thy
595 right. *Lêh taz'alin mâ-ḥṭejt 'alejč beḥakkeč.*" Even when he
833 does not love his wife, the man should devote himself to her on the nights belonging to her. He need not have sexual intercourse with her, but neither must he with the woman he loves. In such cases he usually sleeps in the men's compartment, or lying down at his wife's head he says: "To night I wish for nothing, *mâ-ni bâṛi hal-lejle*," and the woman dares not say a word. Sometimes the women haggle among themselves: "Let me have the man tonight!" "What wilt thou give me for it?" [illegible] they come to an agreement, the woman who

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has the right of sleeping with the man that night, *dowrah*, says to him: "I grant thee furlough, now go to thy wife over there! *ana msâmḥatk eršed 'enda maratk hunâk.*" But should the man infringe the right of one of his wives and spend several nights with the other, the deceived woman may rage as much as she will, but it will not do her any good, especially if her husband has paid to her kin the price asked for her. If a near relative of the woman dies, the man may and even should have intercourse with her for several nights, to comfort her in this way at least. During her monthly period, *'alejha-i-ḥejẓ*, the man must not touch the woman for from three to five days, and not for forty days after the birth of a child. During the monthly period the woman cooks and eats with the others as usual. If a man wants to beget a boy, he must have intercourse with a woman on the night of Thursday to Friday, *ǧâma'aha lejlt al-ǧum'a*, as the name of Friday, *ǧum'a*, recalls sexual intercourse, *ǧemâ'*.

595 833 [841 846] [842]

## TREATMENT AND DUTIES OF WOMEN

The rôle of the woman is to bear and bring up children, to prepare the meals, to sew, and to pitch, strike, and load the tents, *teḥajjeṭ, tebni, tarmi, tešil al-bejt*; also to load up the entire outfit of the tent, to collect the camel's hair and weave from it the bags and various saddle ornaments, *tenṭa'*, to procure water, *trâwi*, to gather fuel, *teḥaṭṭeb*, to go out to buy wheat and barley, *tesfer*, and to supply the mare with fresh *šiḥ* and *naṣi, tešajjeḥ w-tehušš lal-faras*, etc.

562 462

The man who loves his wife helps her in all these labors. He never lets her pitch, strike, or load up the tent alone, but along with his herdsman, servants, and sons always aids her. The camels carrying the supplies are guarded on the march by a servant or slave, the master or his son once in a while coming to see whether any of the pack camels needs help. Hauling water from a distant well is likewise usually the work of the son, servant, or herdsman; the master himself in this case drives out the herd to the pasture. A careful husband often loads two or three camels with fuel, especially dry branches and small stumps of *ṛaṛa* or *arṭa* — all this to save his beloved wife labor. Even the grass and hay is brought in by the sons and servants.

562 462 593

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562 On the other hand, a man not on good terms with his
462 wife lets her do all the work herself, urging her on to greater
speed all the time. When the whole camp is on the move,
593 the man saddles both his mare and camel, lights a fire near
his tent, makes coffee for himself, and watches his wife with
the servant or daughter strike and load the tent, furniture,
and supplies. When this is done, he attaches the mare by the
rein to the camel, mounts the latter, and rides forward to
the head of the moving camp where he joins the warriors,
*salaf*, not troubling in the least about his pack camels. On
arriving at the new camping ground he selects a place for
his tent, takes off the saddles from the animals, leans against
the camel saddle, and waits for his wife to come and pitch
the tent, spread out the rugs, and bring fuel. Only when all
this is done will he enter the tent, build a fire, and make
his coffee. Thus he acts the master until a reconciliation with
the wife takes place; then he helps her again.

562 When guests arrive in the man's absence the woman
says to them: "See, O guests, the master of this tent is not
574 at home, *tarâkom jâ zujûf râ'i-l-bejt mâ hw ḥâżer*." Then she
brings into the part of the tent reserved for the men fuel
and red-hot coals, gives the guests the canister with coffee
beans, water, and the coffeepots, and then returns to the
women's compartment to prepare supper. When this is ready,
if the herdsman or the servant is not back by that time, she
calls the youngest of the guests or the one she knows to be
the lowest in rank and hands him the dish with the food to
carry to the others. If the wife is acquainted with the guests,
she joins them after supper, drinks coffee with them, and
amuses herself in their company till midnight.

## DIVORCE

586 The husband cannot be compelled to divorce his wife;
there are no reasons which would either require or prevent
it, *en ṭalležha 'ala kejf*. If he wants to divorce her he can
do so without telling her the reason, even should she beg him
on her knees to keep her. Often he does not know the reason
himself, for he has none. He simply takes a notion to divorce
her and he does so, even though he may regret it soon after-
586 wards. This is done most frequently by the younger chiefs
557 who for political reasons are obliged to advance themselves
622

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586 wants to marry a second time the woman whom he has divorced, her kin may ask a new *sijâḳ*, dowry, for her, provided he has had no children by her and she is not pregnant. If the man divorces the wife of his own accord, he is not entitled to compensation, but if the wife asks her husband: "Let me go! *ṭalleżni*," he may reply: "Bring what I have paid for thee! *hâti-lli warâč*."

593 578 626 No quarreling, words of abuse, or lamentations of married couples are ever heard in the Rwala camps. A man ought never to be seen beating his wife or vice versa, as by doing so they would disgrace, *'ajb čebîr*, themselves and their respective kins for all time. Woe to them, therefore, should they do so — for then the husband's kin and the woman's kin as well as all the neighbors would come over and expel them from both the camp and the tribe. This is the reason why a man never quarrels aloud with his wife, although he may often and thoroughly beat her, *jeḳtelha* (or *jedebbaha*), being careful, however, that nobody shall see him. In the daytime he does so in a corner of the tent, at night in bed. The punishment is applied with the stick used in driving his camel, and that unsparingly. The wife generally covers her face with the bedquilts or presses it into the pillows to prevent even the least sound of her crying from being heard. Otherwise the man might keep on beating her still longer, and any other man might come in, on hearing her, to assist the husband. If the ill-used woman complains to her relatives, she has to return to her husband without getting any satisfaction.

593 582 Mišref eben Kurdi once beat his young wife, a daughter of Prince an-Nûri, for more than an hour not only over her back but over the head as well, so that it was swollen for ten days. On complaining to her father, the only satisfaction she received was that she would get still more if she did not behave herself. She was known to torment Mišref in a hundred ways, while he repaid her with sound beatings. For no sooner was she born, than Mišref, her second cousin, claimed her for his future wife, *ḥaḡḡarha*. When she grew up she could not bear the sight of her bridegroom-to-be, but the more she scoffed at him, the more he insisted on marrying her. Prince an-Nûri himself and his son Nawwâf also begged Mišref to give the girl her freedom, but, appealing to his privilege as her nearest relative whom it is permissible for her to marry, *eben el-'amm*, he maintained that he would not do so before she had

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become his wife. Finally Nawwâf himself advised her to consent, comforting her with the hope that Mišref would free her immediately after the wedding. Then she answered: "I shall not disregard the counsel my father and my brother give me nor act against their advice, *ana má-ṭiʿ min ḫowr abúj w-aḫúj w-lá-ḫâlef ḫowfathom*." On the wedding night she escaped from the round tent, *ḥefra*, and would not allow Mišref to come near her. After becoming Mišref's wife she admitted that she was in love with Mamdûḥ eben Saṭṭâm and resolved to remain a virgin until she could marry him. Mišref, who loved her greatly and was now suffering not only from jealousy but also from the sneers of his friends, gave vent to his anger by beating her and swearing that he would never give her back her freedom.

A woman in fear of a beating leaves the tent and follows the first man she meets into his tent, or she may enter any tent, where she asks for protection. There she may stay as long as she pleases. Such a woman is called *zaʿlâne*. The owner of the tent sheltering her will never ask her to leave or to return to her husband's tent. The latter will, as a rule, send some relative or servant to her. When they return to him with the information that she is inclined to be reconciled with him, he waits for her at the time of the next moving, leads her camel to his tent, where he makes it kneel, and says: "Enter the tent! *fûti-la-l-beje*." The wife obeys without further ado and takes up her work as if nothing had happened. But if the man is really angry with the woman who has run away from him to another tent he will not send her word to return to him; he ceases to care for her and pretends not to know her at all. Such a woman is to be pitied, indeed. Her husband is not obliged to feed or clothe her, because she has left him voluntarily; neither will he divorce her without receiving compensation, and her relatives are vexed with her for the disgrace she has put upon them. If she is not young and pretty, nothing is left to her but to work as a servant in some tent; if she is, she looks for some one to elope with her and thus help her to freedom.

In the case of dissolutions of the marital bonds as here described it is not always easy to return to the man his bride's dowry, if he has paid it in full. For her relatives may have already divided the amount among themselves and may be unwilling to restore it or make compensation. The woman

time under the protection of some powerful personage, he must give ten camels to the girl or woman he has insulted.

Many a Rwala girl becomes pregnant before the wedding. As soon as this is noticed by her relatives, they try to help her by various means, even if injurious to her health. Should the girl die from an abortion nobody will ever hear of it, as the women keep silent and the men as a rule pay no attention to matters concerning women. If the girl cannot rid herself of the foetus, she presses her lover to marry her at once, but in case he refuses or is absent at the time she often commits suicide. For should her father or brother find that his daughter or sister is with child, he would coax her on some pretext outside of the camp, kill her, cut her body in ten pieces, and then bury them. Nobody will take the girl's part, nobody asks the reason, they simply talk of her as if she had died a natural death. Her kin, *aḥl*, would not allow a single girl who had become a mother to stay among them. Her child would not be a member of the kin, and, because it would not be acknowledged by the father on account of its illegitimacy, it would be without a kin and would stand in the clan like a stranger, without protection, without help. But a position of this nature is so contrary to the views and customs of the Bedouins that it is never allowed to arise. A pregnant girl may escape from her tribe and seek refuge in the settled territory or in a large town and try to make a living there. If she disappears without making herself conspicuous, no one will pursue her; she is soon forgotten, yet must never return. Her kinsfolk consider her dead and would kill her should she come back to them. The girls, of course, know the punishment meted out to them, and therefore place a saber between themselves and their lovers at their night meetings, with the warning: "I am a maiden! Fear Allâh. *Ana bint ḥef min allâh.*"

Only when the girl has been raped, *maṛṛûba*, will her relatives spare her, but in this case they kill both the violator and the child without mercy, and then demand from the murdered man's kin the blood price for the child. This cannot be left alive, as it would have no kin, *aḥl*, and compensation for it is asked because it has weakened the girl, a member of their kin.

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Then the chief must send some one to the persons named to find out whether such is the case. If the messenger comes back with a report that the traveler has spoken the truth, the chief is obliged to return to him everything of which he has been robbed. Should he fail to do so he would dishonor his countenance, and his disgrace would spread all over the desert, with the result that his tribe, ashamed of the affair, would depose him.

To refuse his countenance or protection to any one is a disgrace, as it is, likewise, to ask for a reward when granting it; for the face must remain clean, must not be stained with any dirt *dl-wağh nazif mâ jarżâh ad-danas*.

The famous Rwejli warrior Fhejd eben Ma'abbar had his camp in the Damascus territory, and yet he successfully protected a Šammar woman who appealed to the protection of his face. She camped with her husband in Neğd by the valley of ar-Rma'. Her husband, becoming angry with her for some reason, began to beat her. Then she started to cry:

*"Jâ fhejd jâ ba'ad ḥajji."* Thus young women call for protection, the meaning of the words being that the woman will submit to her protector in everything. Her husband was not a little surprised at that:

"Tell me, my comrades, how can my wife call on Fhejd when he camps a month's journey from us? *tenḥa 'alejje fhejd w-hw maâfet šahr zamânen 'anna.*"

Yet some 'Akejl camel buyers just then in camp heard the Šammar woman's cries and spoke about it in the various camps to which their business brought them, the report of the incident finally reaching Fhejd himself. Ordering his slaves and fellow tribesmen to assemble for a raid, he rode around the Nefûd on the east and in about twenty-five days reached the camp where the woman was living. There Fhejd declared that he would harm no one if they showed him the husband's tent. When they showed him both the tent and the man, Fhejd set his she-camel running, stabbed the man with his spear in the thigh, and said to him:

"Thou filthy beast, didst doubt that thy wife has my protection? If thou harmest her again, I will kill thee." After this Fhejd returned to his people, meeting them in the Sirhân depression.

If it is a matter of common knowledge that the head chief has lent a traveler his face or if the latter is accom-

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12. Oh, how many fat wethers' heads have we thrown away
And besmeared the necks of she-camels from the wound
made by the knife.
13. A pure heart seeks no gossip,
And should those heroes refuse to salute me (I shall
salute them).
14. For both the chief and the herdsman should walk the
path of love,
As Allâh keeps the account of each being.
15. A guest is Allâh's guest and must not be insulted,
And this one we shall protect against wrong.

The composer of this poem, Drejjem az-Zulmâwi, lived in the settlement of Kna' and was famous for his hospitality. Whoever traveled from Hâjel to Damascus or from Syria to the Šammar or Kuṣmân territory stopped with him. Once, in a cold and rainy night, a band returning from a raid reached his abode and knocked on the door of his mud hut. He instantly awakened his servant and ordered him to prepare supper for the guests, many of whom had not before even saluted him. The reciter was Fhejd, a camel herdsman, native of Kna'.

Verse 4. When pounding coffee, the pestle is first beaten against the center of the mortar on the coffee beans, then on its brim, and is tapped two or three times to shake off the coffee sticking to the pestle and the brim; this sound is much like the deep howl of the wolf. 6. *Masbû'* is a man afraid to go out on a raid, preferring to stay at home near his wife. *Ğlebbe* is a woman who has not married for love but has been bought by her husband. She cannot run away from him because her kinsfolk would have to return what they got for her, and the husband will not divorce her, hating to lose what she has cost him. She shows dissatisfaction by everlasting opposition and quarreling, especially when she finds her husband to be a coward. *Ṭakk 'aṣijehom* is the tapping with sticks on the she-camels' necks to make them kneel on the ground before a tent or house, where the riders are to be guests. 7. It is for the guests that fresh coffee is made, whereas the other visitors who were attracted by the beating of the pestle in the mortar must be content with yesterday's warmed-up coffee. A *saḥâbe* is a dark low cloud, through which the rider has to pass, inhaling its moist smell

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her kin, who may not demand it. Since he has bought her, she becomes his property, and he may punish her even by death, *siḳtha wa-ḥtarajtha ḥra*. However, her kinsfolk investigate the reason for her death and take vengeance on him if they think the motives insufficient.

The father who kills his son or daughter is responsible to nobody, as his children are his property, *mulk*.

If a son kills his father or mother, no avenger will rise against him, but he must leave his clan or tribe forever. The same is true of a daughter who murders one of her parents.

There is no blood price if a chief, or any Bedouin, kills a member of some other tribe who, happening to be in camp at the time a raid was being planned against an alien tribe, gave warning to the latter for payment. A hired traitor, *naḏir* or *ḥaddâm*, may be killed without fear of vengeance.

When a camp guard observes a man at night creeping close to the tents or herds and calls to him: "Who art thou, fellow, before I do something terrible? *waš ent jâ zelema žabl al-waḥama,*" and the unknown man instead of answering starts to flee, the guard may shoot him without being liable to vengeance. He that sights a thief in his tent at night and shoots or kills him is, likewise, immune from vengeance.

He who rides through the desert on a dark night and wounds or shoots dead a robber who has assaulted him, will not fall under the ban of vengeance but has to prove that he acted in self-defense.

For violating a virgin the offender may be killed with impunity by any one of her kin. Should any one attack the virgin's avenger, he would be destroyed by his own kin. The honor of the virgin demands it, *maḏja-l-'arṛ*.

A husband who sees a strange man with his wife pretends to see nothing but steals after him and, if nobody is near, kills him. The kin of the murdered man, although they pretend to seek out the slayer, are very careful not to attack the husband of the woman with whom the murdered man had illicit relations. Their kinsman was killed as a thief or robber, and they do not wish to blacken his face by forcing the husband to disclose what he has witnessed. Hence, pretending to seek out the slayer, they actually divert attention from him, while ostensibly showing their willingness to avenge their kinsman.

A culprit while asleep must not be killed by an avenger,

628 The chief of the Mwasserîn replied obligingly: "Whatever comes to us, comes to its goal; *mâ waṣalna wâṣel.*"

Mnezzel's kin stayed with the Mwasserîn a whole year. After that time the Mwasserîn herdsmen sighted a strange Bedouin. They pursued, caught, and brought him before Mnezzel, who recognized him at once as the avenger of Ḥarrâs. The Rwala therefore fettered his feet with a chain as they fetter a mare. On the fourth day they said to Mnezzel:

"Mnezzel, we do not wish to kill the avenger, but, if he refuses to accept the blood price, we will take thee to the Beni Ṣaḫr; there thou wilt be safer than with us; *jâ mnezzel ḏabḥ mâ eḥna ḏâbeḥîneh čân ḥnneh mâ ḥw žâbel al-medda newaṣṣelak 'a'a ahl aš-šemâl 'ala miğlâk.*"

Their next step was to visit the avenger and ask him whether he would accept the blood price. The man said:

"I am willing, but there are besides me other brothers and relatives whom I must consult first. Allow me to return, and I will send you a report."

So they let him go and soon received news that the avengers were willing to accept the blood price and had named at the same time Eben Ḳardûš as their arbitrator. The Rwala therefore conducted Mnezzel with all his kin to Ṭaṭwân eben Meršed, who sent the avengers the following message, *dafa' 'alejhom*:

"Mnezzel eben Nims is staying with me. If you want the blood price, come. I guarantee its payment."

Finally Eben Ḳardûš arrived. Ṭaṭwân brought Mnezzel's mare and asked Eben Ḳardûš:

"Will ye accept Mnezzel eben Nims?"

The answer being in the affirmative, Ṭaṭwân delivered to him one mare, four she-camels, and a rider's equipment. The rest of the she-camels were to be given to Ḥarrâs' kin in the next few years. And when the rainy season began Mnezzel once again migrated and camped with the 'Ebede — they were reconciled.

628 593 682 A Bedouin of the Eben Mhejd kin of the Fed'ân struck his wife with a pestle, *mihwa'*, from a big mortar, breaking her head so that she died shortly afterward. He was sued by her kin, but all the judges, *'awâref*, declared that he had struck her in anger with no intention of killing and, as he

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had paid for her what her kin asked, he was not obliged to give them anything now.

Me'ǧel eben 'Amša of the Drejb kin of the Ḳmuṣa on returning home found his young wife sobbing.

"What ails thee?" he asked.

"Thine only brother Sammîṭ has raped me!"

Taking his revolver, Me'ǧel sought out his brother and, with the words "Thus I punish a brother who has raped my wife," shot him dead.

The neighbors heard his words and saw Sammîṭ fall dead, but no one dared to act against Me'ǧel.

As soon as the head chief Ṛaṭwân eben Meršed heard of it, he rode to the slayer, entered his tent, and said:

"By Allâh, thou shalt die this moment; *w-allâh kowd ent temût 'enda has-sâ'a.*"

But Me'ǧel's and Sammîṭ's mother, who was a widow, embraced her only son, crying:

"O Ṛaṭwân, leave me at least this child, the only boy I have now! *ḫalli wlejdi ḫalli waḥîdi.*"

Ṛaṭwân turned on his heel and rode away without hurting Me'ǧel.

A Ḳmâṣi, 'Awênân eben Sa'îd, watered his herd at al-Ǧubb, south-southwest of al-Mijâḍîn. The well was about two meters deep but wider at its coping stone than at the bottom, making the drawing of the water very difficult. His comrade therefore crept down, filled the leather bucket with water, and handed it to 'Awênân, who was standing above, to empty into the water trough. The thirsty camels pressing close, 'Awênân alone could not keep them away, and one slid down the well. 'Awênân caught the animal quickly by the head and jerked it to the ground, so that her front legs were outside, her belly on the coping stone, and her hind legs kicking wildly inside the well. One kick struck the man standing below, splitting his head. 'Awênân's shouts for help brought other herdsmen to the scene, who pulled out both the camel and the injured man; the animal was unhurt, but the man soon died. When his father then seized the whole of 'Awênân's herd, the latter tied the dead man's clothes to the camel by which he had been killed, swore that nobody but that animal had killed him, and offered compensation. The judges declared